

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SANDWICH MISSION.

From the Missionary Herald.

JOINT LETTER OF THE MISSIONARIES.

Woahoo, July 6, 1821.

Rev. and very dear sir,—Our unchanging Benefactor is now kindly offering us another opportunity to communicate with you. The ship *Alexander*, Capt. Comerford, which left Boston last October, for Columbia River, arrived here yesterday, and will sail for America to-morrow, by the way of Canton. By the last conveyance, Capt. Lewis, of the ship *Arab*, we wrote you in our joint letter, of the general prosperity of our schools,—of the removal of brother Thurston from Kirooah and settlement at this place;—of the defection and excision of Dr. Holman;—of the erection of our framed house;—and gave some intimation of a contemplated visit to the Society Isles, by the special and gratuitous favour of king Tamoree.

It is now about three months since he began to contemplate that enterprise, and he seems steadily to aim at it, as an object noble and truly desirable. He is disposed to fit and man, and send at his own expense one of his new fine brigs lying in Wymai bay without employment, in perfect trim for a voyage, and well furnished with the substantial provisions for such a voyage. He wishes to open a friendly correspondence with Pomare—to enquire how he and the missionaries do, and how they live, and to give us the opportunity to see them, that we may be more useful to him and his nation. He wishes also to procure seeds, plants, shrubs, &c. from the variety and exuberance which those isles afford.

Reasons for such a voyage.

We desire to cherish in Tamoree so noble a spirit. We desire to draw in the salutary influence of Pomare at this time, to encourage the rulers of these islands to acknowledge Jehovah as their God, and Jesus Christ as their Saviour. We desire to see our missionary brethren there; to make ourselves minutely acquainted with the whole economy of their establishment; to avail ourselves of their personal advice from long experience; to see the state of their schools and church; the modes of instruction and of worship adopted among the peo-

ple; to learn what laws, customs, arts, &c. they have recommended, or would recommend; to obtain copies of all their elementary books, translations, &c.; to consult them especially respecting the most convenient characters for writing, and printing this language; and to be refreshed by our brethren there, in our distant pilgrimage in this western world. These are facilities for our work which we should hope to obtain,—facilities of which we now feel the most pressing need, and without which we believe many of our plans must be less wisely concerted; many of our measures less decided; and our labours more tedious and unsuccessful, our steps more tardy and hesitating, in many parts of the great work of "laying the foundations broad and lasting" in this new and interesting place,—where the temple of the Lord Jehovah must rise in order and beauty, fitly framed together, holy, and filled with his glory.

Nor can we say, that an ardent desire to rejoice with our brethren there over the late downfall of idols, and the signal triumphs of the cross in those favoured isles;—to refresh them with good news from a far land;—and to preach among our fellow labourers there and the natives converted to Christianity;—has had no influence on our minds, in looking at the question of expediency, as to sending one or more of our number to them at this time.

Remembering the desire of our patrons, that we might enjoy the benefit of a personal interview with those honoured servants of the Lord Jesus, should Providence put it in our power, we have presumed upon their approbation of the intended visit, in view of what we consider to be weighty reasons in its favour, provided no material objections are opposed to it. Now we apprehend *no increase of expense to our patrons, no loss of time*, as our schools can be well conducted in the mean while, and the business of acquiring this language will not be retarded; *no loss of influence with this people*, who have heard a good account of the improvements at Otaheite, and desire to see the same here; *no sacrifice of health*, as it is the opinion of those deemed competent to judge, that there would rather be a prospect of promoting health.

Nature of the voyage.

We have deliberately consulted the opin-

ion of several gentlemen acquainted with the nature of the voyage and with the chiefs of both nations, who advise us to go, and who, from habitual acts of kindness, deserve our confidence as *friends*; such as Capt. Davis and others. They tell us that the passage is uniformly pleasant, occupying about 20 days to go, and 15 to return. Tamoree is particularly anxious that one of the brethren from this station should go, and to the mission it appears desirable that one of the missionaries should also go from this station, which Tamoree decidedly approves. It has seemed desirable to us all, that some such expedient should be tried to revive the drooping heart and sinking health of brother Ruggles, for which medicine seems to be applied in vain. He has lately come to this island to make an experiment, to consult on the subject, and to inform us, that Tamoree says his brig is ready to sail; that he has engaged a good man to take charge of her as master; and that he wishes Mr. Bingham to come down with a view to embark shortly.

Resolution to embark.

With such facts, hopes and prospects before us, we have resolved, unanimously, to avail ourselves of the present opportunity of visiting the Society islands. Brother Bingham is designated as one, and brother Ruggles as the other, should there be, on his return to Atooi, a fair prospect of benefitting his health by the contemplated visit; otherwise brother Whitney would be allowed to go in his stead. Should Brother R. go as one, his wife would deem it her indispensable duty to accompany him. Indeed, such is her anxiety for him, and her earnest hopes of seeing him benefitted by such a measure, that she has been ready to lead the way, and to smile at the prospect of being allowed to make such an effort to save the valuable life of her husband, and to prolong his important labours among this people. Mrs. Bingham also, to second that effort, and the more perfectly to carry into effect the whole design of the enterprise, is ready, and is approved by the mission family, to accompany her husband, committing her school, meantime, to the care of Mrs. Thurston.

Within eight days the ship *Tartar* sails to Atooi, in which Mr. and Mrs. Ruggles expect to take passage, and shortly after, Mr. and Mrs. Bingham will probably follow in the schooner *Eagle*, Capt. Cole; and at Atooi complete the needful preparations, and embark thence shortly, should the Lord permit, and smile on our path. Should he hedge up the way, or materially

change the prospect, so as to make it appear unwarrantable, brother Bingham will reside a short time at that station, attending on his appropriate duties, and return to Woahoo as soon as it shall appear to be best.

Difficulties with respect to an unwritten language.

We have now given you a summary of our present views on this interesting subject. You are aware of the very great difficulty which must meet us in the commencement of our work; difficulties in acquiring and printing an unwritten and an almost unknown tongue, without competent instructors, and without any standard of pronunciation; as we have reason to believe, that the youths who left this country at an early age, and have received the rudiments of an education in America, have but a very imperfect knowledge of their own language, and an equally imperfect acquaintance with ours. There are difficulties, also, of fixing on a character in which to write the language, which will enable the learned of Europe to acquire a knowledge of it, and, at the same time, make this language a convenient medium of access to the English language and to the Otaheitan books. Many of our pupils will doubtless wish to become acquainted with both. We have not yet agreed upon the alphabet to be employed. We are strongly inclined to adopt, as the basis, what are termed "*the foreign sounds of the vowels*" in the Roman alphabet, and then use so many of our consonants as this language requires. Thus we should have an alphabet not very unlike that of Otaheite, and so near to that of the English, as not greatly to embarrass the young Owhyhean in acquiring the English, or the American in reading this language. But we think an interview with the missionaries at Otaheite would afford great help to us in this respect, as well as in many others.

State of the Mission.

We will now undertake to give you the outline of our history for a few weeks past. We have often heretofore had occasion to speak of the wonderful preservation of our lives and health. The family has lately been afflicted with sickness; though the chastising rod has been laid on us with a gentle hand. The dysentery has threatened almost all the family. Mr. Chamberlain, and Thomas Hopoo have been sick with it, and under the physician's care. Mr. C. has lately been confined at the same time. An infant orphan taken into

the family, bereft of its mother by death, of its nurse also by death, of its father, (a white man,) by desertion, nourished and cherished especially by Mrs. Loomis,—died last week with a dropsy in the brain, and was decently interred by us.

Yesterday we attended the funeral services of Mr. Lovell, second officer of the American brig *Ino*, Capt. Grimes, who had been several weeks in the mission family, sinking in the last stages of consumption, and who died on the 4th instant. He was the son of Mr. Lovell of Boston, an officer of the customs in that town. From the care of the sick, disturbed rest, and apprehensions of an attack of the common complaint, Mr. Bingham omitted to preach in his turn one sabbath; the only instance of the kind since our landing.

Through the merciful kindness of our covenant Father, the family are now comfortable; though Mr. Chamberlain is not entirely recovered.

School and School Fund.

But let us with gratitude look upon another part of the proposed outline. During this season of affliction our flourishing school has passed its 4th quarterly examination, to the great satisfaction of the family, of the American consul, and some other gentlemen present. And in our report of the orphan school, patronized by foreigners, we had occasion to acknowledge \$707 subscribed, and \$527 collected during the last year for the support and education of orphan children; and the subscription has been augmented since to more than \$800.

Erection of a Church.

The liberal gentlemen in port, with two of the principal chiefs, have subscribed from \$400 to \$500, for the purpose of erecting a decent church for the worship of Jehovah, with the full approbation of the king and chiefs. Capt. Brown subscribes for the pulpit; Capt S. turns 1000 feet of lumber, which we bought of him at \$50, and places to that subscription; Captains Ebbets and Davis subscribed \$40 each, and \$60 each to the school fund, besides many other favours to the family.

The house for public worship is to be built in the native style, thatched with grass, and lined with mats; but will be furnished with glass windows, good doors, with two rows of long seats separated by an aisle, besides a decent pulpit and appropriate seats for the mission family, and will accommodate about 200 people, for a few years, till a chapel can be erected still more commodious and permanent.

This we consider an important testimo-

ny from this government, as well as from the foreigners, in favour of the worship of the true God. And we would call on our patrons and helpers in our native land to help us praise God for these gracious answers to their prayers. Some of the most interesting facts stated above, respecting the subscription for the house of worship, and the decided approbation of the king and chiefs, were communicated to us on the last monthly concert, and we were made to rejoice in the gracious promise, "*While they are yet speaking I will hear.*"

The success of the mission may be measured by the faith and fervency in prayer of its friends. We are cheered with the hope that it will prosper, though we are less than nothing. The work and the glory of it belong to the Heir of all things.

With cordial salutations to you, dear sir, we are your servants for his sake.

H. BINGHAM,
A. THURSTON,
S. RUGGLES,
D. CHAMBERLAIN,
E. LOOMIS.

Rev. S. Worcester, D. D.

From the American Missionary Register.

GREAT OSAGE MISSION.

Mr. Sprague to his Brother.

Should I give you a dark side of our situation, I hope you will not imagine that I mean to murmur or complain at the dealings of Providence. The Lord is able to kill and to make alive. Were we in our native land, we might be more afflicted than we are at present. Although death has entered our dwellings and taken several of our members, yet the number is small. Since our arrival here, three of our first born and one adult have been taken from us. The daughter of Mrs. Seeley, born on the 8th of August, the day on which we fell the first tree for our storehouse, departed this life when not quite two months old. A son of Mrs. Montgomery, born on the 27th of October, expired the next morning; and the mother survived him only a few hours. A son of Mrs. Belcher lived two or three days, and died on Saturday last. Her case is yet critical.

The fever and ague is our prevailing disease; and I believe none of us have entirely escaped it. Under ordinary circumstances, this disorder is not considered dangerous; but, in cases like Mrs. Montgomery's, it often proves mortal. We have to endure more with it than we should have done, had we the proper medicine. Peru-

vian bark is almost a sovereign remedy ; but, of this article, the quantity we brought with us has proved greatly insufficient, and after all our exertions we have been unable to procure an additional supply.

We suffer much for want of sufficient buildings, and our females especially for want of a kitchen. Sister Jones was brought nigh unto death by excessive fatigue in kitchen work, in the most rainy part of the season. The fire was at one end of a tent, and the ground around it continually covered with mud and water. She is now slowly regaining her health, and has not the ague. Most of the sisters have suffered severely from the same cause. Our sick also suffer for want of suitable food, our provisions being mostly salt, and having been injured by heat and the loss of brine. The Indians occasionally bring us a little fresh venison, but the supply is quite insufficient. We shall have no vegetables until we can raise them next summer.

Thus I have given you the dark side of the picture. But, for this, shall we turn back and curse the Lord ? Or, rather, have we not reason for gratitude, that this, instead of a more malignant disease, has been our lot ? We might have been smitten with a fever that would have swept off half our number ?

Our cabins will be ten in number, each 14 feet square, fronting the east. Between each two, there is a space of seven feet, designed to be covered, when time will allow. In the rear of the centre is to be the kitchen, 26 by 20 feet ; and directly in the rear of that is the store-house, now finished, and under lock and key, with most of our goods stowed away. I must now close, wishing you grace, mercy, and peace, in the Lord Jesus. Adieu. OTIS SPRAGUE.

P. S. *Sabbath, Nov. 11.*—Mr. Dodge's youngest son died of the lung fever.

From the Religious Remembrancer.

*Extracts of a letter from Miss MARY WEL-
LER, one of the Great Osage Mission,
to a friend in Bloomfield, N. J.*

—“You have probably before this received intelligence of our safe arrival, favourable reception, sickness of the family, &c. Since our arrival, every member of the family, including the hired men, has been sick. Our physician was taken ill at a time when we most needed his assistance. We have suffered much for the want of attention—though we have not been left entirely destitute. Our exposure in tents, during the rainy season, has, undoubtedly,

increased our sickness. Death, that inexorable monster, has again been making his ravages in our little family.

Oct. 5. Brother Seeley's dear babe was taken from us. Next sister Montgomery, with her infant. They were both interred in one grave. This dear woman possessed, in an eminent degree, the requisite qualifications of a missionary—she was well skilled in domestic concerns, and blessed with a firm constitution—possessed a strong mind, well improved and stored with useful knowledge. She was affectionate, and never happier than when dispensing good to her fellow-creatures. Her religion was not occasional, but habitual. While we cannot but lament the loss of such a person, we would still confide in the wisdom of our God, and bow in humble submission to his sovereign will. But death did not stop his ravages here. Next in succession, was an infant of Dr. Belcher's—then father Dodge's youngest son. Could our united cries have prevailed to stop the destroying angel, our dear friends had been still with us.

To us the ways of Providence are truly mysterious ;—though clouds and darkness are round about him, know, that righteousness and judgment are the habitation of his throne. Brother Seeley had five relapses of the fever and ague, and recovered from them in a degree. About the 11th of November, he was again taken down with the same complaint, and a pain in his side, which soon terminated in a pleurisy ; the doctor was unable to attend him, or prescribe. Blisters were applied, and bleeding performed, with little or no effect ; the pain still continuing, accompanied with a violent cough ; his illness increased until the 22d of November, when his spirit was released from its clay tabernacle, and soared (we trust) to the mansions of the blessed.

He possessed his usual strength of mind, until the last day, notwithstanding his great distress. Several days before his death, he appeared to have no will of his own, but rejoiced to cast all his cares on the Lord, and wait his pleasure concerning him. He had endeared himself much to our little band, by his amiable disposition, ardent piety and devotedness to the cause of Christ, among these poor pagans. Long, long will his affectionate remembrance live in the hearts of this family.”

TUSCARORA MISSION.

Rev. Mr. Crane to the Domestic Secretary.

DEAR SIR,—It is with pleasure, and with gratitude to our dear Redeemer, that I

again assure that the Lord's goodness and grace are still manifested among the Indians of this tribe. Those who were seeking the salvation of their souls, at the time I last wrote, are still much engaged. The influence of their conduct is felt by many. Some of the most obstinately wicked are restrained, and appear ashamed to pursue their vicious practices in the face of such examples. I had just seated myself to write to you, when one of this description came in; and, to my astonishment, appeared to be under much distress of mind. Before he said any thing, I made some observations about his state, and inquired what his reflections on this subject were at the present time, when he saw some of the young people turning from their sins. He replied—"For three days, my heart has been burning so that I have had no rest." He appears, for the present, to be deeply impressed. Mrs. Crane and sister Brown are talking with him, while I am now writing. Should this one become a follower of the Lord Jesus, we shall have peculiar reasons for exclaiming—"Is not this a brand plucked from the fire?"

All of our meetings are still well attended, and the spirit manifested in them is very encouraging.

Since the winter has set in, our school has been increasing.

We expect the sacrament of the Lord's supper will be administered soon after the new year. I will then write to you again.

I am, sir, with respect and affection,
yours, &c.

JAMEE C. CRANE.

CHOCTAW NATION.

Extract of a letter to the Editor of the Rel. Int. from Mr. Loring S. Williams, dated Newell, Choctaw Nation, Jan. 21, 1822.

Some few particulars relative to my present situation and prospects, I presume, will not be uninteresting.

I left Elliot with my family, Oct. 3d, and arrived at the French Camp on the 6th. Commenced school in some old cabins Nov. 5th. On the 12th of the same month several neighbours assembled according to previous appointment at a place which I had previously selected in the woods, and commenced putting up buildings for the accommodation of my family and the school. There were about 15 persons besides myself who laboured hard early and late during 4 weeks, in which time they had raised and partly finished a log house 38 feet by 86, in 5 apartments, with one large hall and a small one, and 2 piazzas: also a meat house 12 by 16. We took pos-

session Dec. 6, and collected the school again on the 11th after only one week's interruption. We have since added 2 other small buildings and are now engaged in clearing land for cultivation. The place is entirely new, but I hope it is consecrated ground, and that those who pray for Brainerd, Elliott, Mayhew and Dwight, will remember *Newell* also. This school will be on a smaller scale than either of those establishments, though the plan is very similar. The children all eat and lodge with us as they do there, and labour out of school in the same way. They go home only on Saturday afternoon, and return again on Sabbath morning.

We have at present only 14 scholars: 12 of these are supported by their parents who make provision according to a certain rate for each scholar in such articles of diet as they use at home. They also clothe them and do their washing and the like, and have sent me a cook for the family. Two of the 14 are charity scholars; and I could take several more if provision as to funds could be made for them. Their improvement is generally good. But I would speak particularly of their industry. In this they excel. I have often known them choose work rather than play in the time allotted for amusement. I lately marked off 3 acres for them to chop, and burn the brush; and it is very pleasing to see them before sunrise in the morning at work of their own accord; and every minute they can get mornings and evenings, and often at noon they employ in this way. This is the more encouraging when we consider the indolent way in which they have been bred at home. 'Tis true they occasionally make the woods ring with their Indian whoop; but the sound of their axes and the crackling of their brush fires make amends in part for this habit. There is only one full blood Indian among them—the rest are part white. I have 2 choctaw men and 2 white men employed, and labour hard myself, except when absent on business. Mrs. W. has the care of the school as yet. I fondly hope we shall be joined by some brother and sister before very long to take the charge of the farming business, so that I may devote my time to teaching.

I am, dear sir, with respect yours in the Gospel,
LORING S. WILLIAMS.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Religious Remembrancer, dated Wilmington, Del. Feb. 13th, 1822.

For some years past our earnest and constant petitions have ascended to God

for an out-pouring of his Spirit ; but if He answered our prayers, it was "in such a way as almost drove us to despair ; indeed, the faith of many grew languid ; and even our solemn assemblies were becoming thin, and less frequent than formerly.

The observation, "that the darkest hour is just before morning," comforted our hearts, and lighted up a little hope in our aching bosoms. Just at this time, a dear friend, whose presence had been anxiously prayed and wished for, came among us ; clothed with the Spirit and with power, he did not labour long in vain. A few minutes after his arrival, he visited an humble habitation, where the social prayer has been weekly offered up, for a long time ; the meeting was solemn, but nothing special appeared. The next evening was our public lecture evening ; the house was crowded to overflowing. Curiosity no doubt prompted many to come out ; much feeling was manifested, but nothing to sanction the hope of a revival having commenced.

It was at a private house, on Saturday evening, where about a hundred persons were assembled, that the Spirit of God was poured out,—a spirit of prayer and exhortation on God's children ;—a spirit of conviction upon sinners. Oh, it was an awfully solemn night ! one never to be forgotten ! The passages of Scripture spoken from, was, "Because I called, and ye refused, &c. I will laugh at your calamity, and mock when your fear cometh." It was indeed a loud call : and when the appeal was made, at the close of the meeting, whether *this call* would also be slighted ; whether they would go away unconcerned ? scarce any one dared to move.

It was proposed that those who had an interest at the throne of grace should go to the house of their Pastor, and pray for any who were anxious for their souls. The brethren assembled in one room, the sisters in another ; and if ever there was wrestling at a throne of grace, it was then ;—if ever there was solemn exhortation, it was then. I can truly say, the realities of Heaven and Hell were never set home to my heart with such force ; I beheld sinners on the very verge of *Hell*, and it seemed as if the prayers of Christians were to snatch them from their danger ; but oh, the want of faith in the most of God's children ! they wanted praying for, almost as much as impenitent sinners. Many greatly desire the blessing, but had not faith to expect it ; many looked on with chilling indifference ; yea, some ridicule it as enthusiasm and presumption. But thanks be to God, He did

not turn away his ear from those who did plead. On Sabbath evening, the house was so crowded that many had to go away, and some "who came to scoff, remained to pray." Our meetings at *sun-rise* were also crowded and solemn.

On Wednesday some were under such awful convictions that they could not reach home, but were taken to the house of a Christian near the church, who has since kept her doors open for all intersted in this glorious work. There they prayed aloud, in language that the Spirit only could indite. In a few days, several found a hope, and are now rejoicing in the Lord, who "has put a new song in their mouth." The convictions of one were so strong as to throw her into convulsions, but they soon left her happy and comfortable ; the struggle was over, and she had passed from death unto life ; she was devoted to the world ; but now resolves to be devoted to God. About *thirty* are rejoicing, and *fifty* others are enquiring the way to Zion ; many in deep distress. They are principally in the morning of life : and, I trust, the promise that those who seek early shall find, will be verified to them. I do not hesitate to call this a revival. Some Christians have laid aside every earthly concern, except what is absolutely necessary, and spend all their time in the service of their blessed Master, who constantly went about doing good. Religion is the only subject I hear discussed. Parents are anxious for their children, children for their parents, and friends for their unregenerate companions. Many hearts is filled with gratitude ; truly He is good who has not turned a deaf ear to the voice of our supplications. What shall we render to Him for all his mercies. What return can we make, but a life devoted to his service. Oh ! for the same unwearied exertions that our Redeemer and his holy disciples made ; then would our joy and peace flow as a river ; then the work of the Lord would prosper in our hands : and when our labours were over, we would receive a rich reward. Yours in the bonds of christian love.

REVIVALS IN BENSON, VT.

Exrtact of a letter to the Editor of the Monitor, from Rev. Dan Kent, dated Benson, Feb. 7, 1822.

"Since my settlement in Benson about thirty years ago, there have been eight or nine seasons of special awakening and reformation. In the summer of 1803, a work

began, which issued in adding to our church 160 in the course of the year. About four years after was another season of special grace, in which, about 30 united with the church. Five years after, a partial work prevailed here, when 11 or 12 were added to the church.

"Five years ago, a great work began, and through divine grace 130 were added to the church that year. The last revival began last June, and progressed wonderfully. The youth from twenty-five to thirty, were generally members of the church before this; so that the greater part of the new converts are between twenty-five and ten; more of this class have come forward to the church than in any previous season of revival.

"In the course of two or three months, 140 have united with the Congregational Church—perhaps about 40 with the Baptist—and with those who have been added to the Methodists, the new professors, I think, will amount to about 200. At our communion in September, 32 united, in November, about 100, at the next communion 11 were added, and perhaps, 30 more hope they have passed from death to life, who give comfortable evidence of a change of heart."

PRAYER FOR OUR COLLEGES.

To the Editor of the Boston Recorder,

Sir,—Since my recollection it has been said that the officers of instruction in some of our colleges could not with propriety press home upon the hearts and consciences of the young men committed to their instruction, the fundamental precepts of our holy religion; viz. repentance and faith. The reason subjoined was that no small portion of the christian community, who send their sons to their institutions, would feel that their own religious faith was impugned; and that an attempt was made to allure or proselyte their sons to a faith uncongenial to their feelings. Now does any man believe this to be a just representation of the feelings of a christian community? Are there any who call themselves by Christ's name, or who believe that God has ransomed the world by the sacrifice of his Son, who would be dissatisfied with the instructors who should enforce those all-important precepts upon their pupils? Does not Christ and his forerunner commence their preaching by saying "repent for the kingdom of heaven is at hand?" I

cannot believe the reason assigned above to be the true one, why the officers in our colleges do not more frequently and faithfully exhort their pupils to repentance. I apprehend the reason is to be found elsewhere. Having set under the droppings of the sanctuary with the people of God in different New-England States, I have listened in vain to hear the watchmen of Zion dwell on the necessity of prayer for our colleges. In vain also have I listened as the congregations and their minister raised their hands to heaven, and named in succession the objects of their desire, to hear them pour out their fervent supplications for our colleges. Nor is prayer for these institutions a theme that is dwelt on in the conference room, or at the altar of family devotions. Enlightened and christian social circles also, where the effusions of the lips are a sure index to the feelings, evince that prayer for the colleges is no very frequent nor favorite topic of conversation. Here, then, I find the reason why the hands of the instructors hang down—why they do not more frequently press home upon the minds of their pupils the all-important precepts of the Bible. Now, all these circumstances taken into view, while Christians are praying for the success of the Bible, the Education, and the Missionary Societies, make it seem to me much as if a nation should think to gain complete conquest over its enemy by attacking merely a few comparatively unimportant and distant provinces. Or rather as if a warrior should sally forth with a feeble, undefended band against the embattled legions of the enemy, while his disciplined hosts should remain within their camps behind. The fact is, sir, that there are now more than a thousand young men in our colleges, who, had they piety corresponding to their talents, would be ornaments to religion and champions in the cause of God. But we have too much evidence that the christian community are not sufficiently engaged in prayer for these colleges. Now, sir, before our education societies could bring forward, (supposing they had the means,) a thousand young men into the ministry, millions and millions of our dying world will, in all probability, have begun the dismal wailings of ceaseless despair. In this view then we have a motive, which should ever be presented to the minds of the christian community.

O. J.

ABORIGINAL ELOQUEMCE.

From the National Intelligencer.

Speeches of several of the Chiefs of the Delegation of Indians, under Major O'Fallon, to the President of the United States, in Council, on the 4th of February, 1822

THE PAWNEE CHIEF.

My Great Father,—

I have travelled a great distance to see you—I have seen you and my heart rejoices. I have heard your words—they have entered one ear and shall not escape the other, and I will carry them to my people as pure as they came from your mouth.

My Great Father—I am going to speak the truth. The Great Spirit looks down upon us, and I call Him to witness all that may pass between us on this occasion. If I am here now and have seen your people, your houses, your vessels on the big lake, and a great many wonderful things far beyond my comprehension, which appears to have been made by the Great Spirit and placed in your hands, I am indebted to my Father here, who invited me from home, under whose wings I have been protected.* Yes, my Great Father, I have travelled with your chief. I have followed him, and trod in his tracks; but there is still *another Great Father to whom I am much indebted—it is the Father of us all.* Him who made us and placed us here on this earth. I feel grateful to the Great Spirit for strengthening my heart for such an undertaking, and for preserving the life which he gave me.—The Great Spirit made us all—he made my skin red, and yours white; he placed us on this earth, and intended that we should live differently from each other. He made the whites to cultivate the earth, and feed on domestic animals; but he made us, red skins, to rove through the uncultivated woods and plains, to feed on wild animals and to dress with their skins. He also intended that we should go to war—to take scalps—steal horses from and triumph over our enemies—cultivate peace at home, and promote the happiness of each other. I believe there are no people of any colour on this earth who do not believe in the Great Spirit—in rewards and in punishments. We worship him, but we worship him not as you do. We differ from you in appearance and manners as well as in our customs; and we differ from you in our religion; we have no large houses as you have to worship the Great Spirit in; if we had them to-day we should want others to-morrow, for we have not, like you, a

* Pointing to Maj. O'Fallon.

fixed habitation—we have no settled home except our villages, where we remain but two moons in twelve—we, like animals, rove through the country, whilst you whites reside between us and heaven; but still my Great Father, we love the Great Spirit—we acknowledge his supreme power—our peace, our health, and our happiness, depend upon him, and our lives belong to him—he made us and he can destroy us.

My Great Father—Some of your good chiefs, as they are called (missionaries) have proposed to send some of their good people among us to change our habits, to make us work and live like the white people. I will not tell a lie—I am going to tell the truth.—You love your country—you love your people—you love the manner in which they live, and you think your people brave. I am like you my Great Father, I love my country—I love my people—I love the manner in which we live and think myself and warriors brave—spare me then, my Father, let me enjoy my country, and pursue the buffalo, and the beaver, and the other wild animals of our country, and I will trade their skins with your people. I have grown up, and lived thus long without work—I am in hopes you will suffer me to die without it. We have plenty of buffalo, beaver, deer, and other wild animals—we have also an abundance of horses—we have every thing we want—we have plenty of land, if you will keep your people off of it.

It is too soon, my Great Father, to send those good men among us—we are not starving yet—we wish you to permit us to enjoy the chase until the game of our country is exhausted—until the wild animals become extinct. Let us exhaust our present resources before you make us toil and interrupt our happiness—let me continue to live as I have done, and after I have passed to the Good or Evil Spirit from off the wilderness of my present life, the subsistence of my children may become so precarious as to need and embrace the assistance of those good people.

There was a time when we did not know the whites—our wants were then fewer than they are now. They were always within our control—we had then seen nothing which we could not get. But since our intercourse with the whites (who have caused such a destruction of our game,) when we could lie down to sleep and we awoke we would find the buffalo feeding around our camp—but now we are killing them for their skins, and feeding the wolves with their flesh to make our children cry over their bones.

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Here, my Great Father, is a pipe which I present you, as I am accustomed to present pipes to all the red skins in peace with us. It is filled with such tobacco as we were accustomed to smoke before we knew the white people. It is pleasant, and the spontaneous growth of the most remote parts of our country. I know that the ropes leggins, mockosins, bears claws, &c. are of little value to you, but we wish you to have them deposited and preserved in some conspicuous part of your lodge, so that when we are gone and the sod turned over our bones, if our children should visit this place, as we do now, they may see and recognize with pleasure the deposits of their fathers, and reflect on the times that are past.

PAWNEE LOUP CHIEF.

My Great Father,—

When ever I see a white man amongst us without a protector, I tremble for him. I am aware of the ungovernable disposition of some of our young men, and when I see an inexperienced white man, I am always afraid they will make me cry. I now begin to love your people, and, as I love my own people too, I am unwilling that any blood should be spilt between us. You are unacquainted with our fashions, and we are unacquainted with yours; and when any of your people come among us, I am always afraid that they will be struck on the head like dogs, as we should be here amongst you, but for our father in whose tracks we tread. When your people come among us, they should come as we come among you, with some one to protect them, whom we know, and who know us. Until this chief came amongst us, three winters since, we roved through the plains only thirsting for each others blood—we were blind—we could not see the right road and we hunted to destroy each other. We were always feeling for obstacles, and every thing we felt we thought one. Our warriors were always going to and coming from war. I myself have killed and scalped in every direction. I have often triumphed over my enemies.

OTTOE PARTIZAN.

I am brave, and if I had not been brave I should not followed my Father here. I have killed my enemies, I have taken their horses, and although I love and respect my father, and will do any thing he tells me, I will not submit to an insult from any one. If my enemies, of any nation, should strike me, I will rise in the might of my strength, and avenge the spirits of my dead.

O'MAHA CHIEF.

My Great Father,—

Look at me—look at me my father, my hands are unstained with your blood—my people have never struck the whites, and the whites have never struck them. It is not the case with other red skins. Mine is the only nation that has spared the long knives. I am a chief, but not the only one in my nation: there are other chiefs who raise their crest by my side. I have always been the friend of the long knives, and before this chief (pointing to Maj. O'F.) came among us, I suffered much in support of the whites. I was often reproached for being a friend, but when my father came amongst us he strengthened my arms and I soon towered over the rest.

Mr Great Father—I have heard some of your chiefs, who propose to send some good people amongst us, to learn us to live as you do; but I do not wish to tell a lie—I am only one man, and will not presume, at this distance from my people, to speak for them on a subject with which they are entirely unacquainted—I am afraid it is too soon for us to attempt to change habits. We have too much game in our country—we feed too plentifully on the buffalo to bruise our hands with the instruments of agriculture.

The Great Spirit made my skin red and he made us to live as we do now; and I believe that when the Great Spirit placed us upon this earth he consulted our happiness. We love our country—we love our customs and habits. I wish that you would permit us to enjoy them as long as I live.—When we become hungry, naked—when the game of our country becomes exhausted, and misery encompasses our families, then, not till then, do I want those good people among us. Then they may lend us a helping hand—then show us the wealth of the earth—the advantages and sustenance to be derived from its culture.

I am fond of peace, my Great Father, but the Sioux have disturbed my repose. They have struck upon me and killed two of my brothers, and since more of my bravest warriors, whose deaths are still unrevengeed. These Sioux live high upon the Missouri, and, although they have seen my Father and heard his words, they rove on the land like hungry wolves, and, like serpents creeping through the grass, they disturb the unsuspecting stranger passing through the country. I am almost the only red skin opposed to war—but, my Father, what should I do to satisfy the dead, when every wind coming over their bones brings

to my ears their cries for revenge? I am constantly disturbed by the recollection of my brothers and am afraid to neglect their bones, which have been thrown to the winds, and lie uncovered and exposed to the sun—I must not be slow to avenge their death; I am forced to war, my Great Father, and I am in hopes you will assist me; I am in hopes that you will give some arms to my Father to place in the hands of my braves to enable them to defend their wives and children. Since I have known my Father I have obeyed *his commands*, and when I die I will leave my children to him that he may do with them as he pleases.

[A gentleman who was present at the Indian Talk, has written an interesting account of it.]

When I entered, said he I found the whole thirteen, that is twelve men and one woman, seated round the room, and Major O'Fallon the officer who has charge of them with four or five other gentlemen, standing at the fire-place. They were all dressed in blue cloth surtouts, with red cuffs and capes, blue pantaloons and boots; in short, a complete American costume, except that they wore on their heads a sort of coronet bedizened with red and blue foil and stuck all round with feathers of the gayest colors. their faces, too, were painted though in a less fantastic style than usual. The squaw sat on a sofa near her husband, dressed in scarlet pantaloons, and wrapped in a green camblet cloak, without any ornament on her long black hair. They consisted, as I was told, of the Pawnees, Kansas, Ottoes, Mahas, and Missouries. The five chiefs were distinguished by their silver epaulettes, and the two half chiefs by one. They were evidently not easy in their new habiliments—their coats seemed to pinch them about the shoulders; now and then they would take off their uneasy head dresses, and one sought a temporary relief by pulling off his boots.

When our lordly sex had finished their speeches, which they seemed as fond of making as are the members of some other great councils, the squaw, a comely young woman of eighteen, urged by some of them apparently in sport, approached the President, and hanging her head on one side, with a pleasing smile and yet more pleasing timidity, said that her Great Father had given the red men new cloths like the white men, and they looked very well in them; that those who had not silver medals would look still better if they had them, and that she too would like to be dressed as a white woman if her Great Father would give her

a new dress. I suspected the first part of her speech was suggested by others, and the last was as natural as her blushes and smiles. You see that the love of finery is not created by civilization; it merely becomes more chaste and discriminating.

After the conference was at an end, they partook of wine, cake and other refreshments, of which they were no wise sparing; and then lighting their pipes, filled with wild tobacco, they smoked awhile, and presented their several pipes to the President, Chief Justice, and others, to take a whiff in token of peace and amity.

INDIAN IMPROVEMENT.

A new Society for the benefit of Indians has recently been organized at the city of Washington. The New York Advertiser gives the following summary, which will shew the importance of the Institution.

The name of the Society, as given in their Constitution, is, "*The American Society for Promoting the Civilization and General Improvement of the Indian Tribes within the United States.*"

The special objects of the Society are stated to be, "to secure for those tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose to ascertain the character and strength of their moral and intellectual powers, and their disposition to receive instruction: to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies, and manner of applying them—also, into the efforts which have been already made for meliorating their condition, and the results of those efforts; and where they have failed; the causes of failure: to ascertain the number and name of the tribes, their places of residence, the extent, soil, and climate, of their respective territories, the station where education families may be most advantageously located, and to suggest what other means may be employed for their improvement.

"Other objects of the Society shall be, to obtain a knowledge of the geography, mineralogy, geology, natural history, &c. of the Indian country—to collect specimens in all these branches of science, for the purpose of forming a CABINET for the use of the government of the United States.—Also to select suitable spots in the Indian country, for making experimental farms, in the immediate view of Indians, on which to cultivate the different kinds of grains, grasses, trees, plants, roots, and other garden vegetables, adapted to the various soils and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: and generally, to do all other things, which such a Society can

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to, to accomplish its grand object, *the civilization of the Indians.*"

The constitution declares, that—"The officers of the Society shall be such number of Patrons, as it may see fit to appoint, a President, Vice President, a Corresponding Secretary, with two Assistants, a Recording Secretary, with an Assistant, a Treasurer, an Auditor, a Board of Directors, a Committee of Ways and Means, a Cabinet Keeper, a Librarian, and a select body of Special Correspondents."

It is also approved, that—"The successive Presidents of the United States, who shall have retired from office, shall be, *ex officio*, Patrons of this Society; the Vice President of the United States, *ex officio*, its President; the Heads of Departments, Judges of the Supreme Court of the United States, and Governors of the several States, and Territories, *ex officio*, Vice Presidents."

The following is a list of the officers of the Society, appointed for the ensuing year:

OFFICERS OF THE SOCIETY.

Patrons—Hon John Adams, Hon. Thomas Jefferson, Hon. James Madison, *late successive Presidents of the United States.*

President—The Vice President of the United States, *ex officio*; Vice Presidents, *ex officio*, The Hon. the Secretary of State, The Hon. Secretary of the Treasury, The Hon. the Secretary of War, The Hon. the Secretary of the Navy, The Hon. the Judges of the Supreme Court of the United States.

Their Excellencies, the Governors of the several States and Territories, comprised in the National Union.

Honorary Members—Hon John Jay, Gen. C. C. Pinckney, Hon. James Hillhouse, Gen. T. Pinckney, Gen. Andrew Jackson, Hon. Henry Clay.

Rev. Jedidiah Morse, D. D. Corresponding Secretary; George Richards, Esq. First Assistant Secretary; Sidney Edwards Morse, A. M. second Assistant do.; Elias B. Caldwell, Esq. Recording Secretary; George Watterson, Esq. Assistant do.; Joseph Nourse, Esq. Treasurer; Peter Hagner, Esq. Auditor.

Board of Directors—Hon. Wm. Wirt, Attorney General of the United States; Frances S. Key, Esq. Rev. James Milnor, D. D.; Rev. Mr. Heekawelder; Thomas Eddy; Robert Ralston, Esq.; Rev. William Staughton, D. D.; Rev. Philip Milledoler, D. D.; Rev. James Laurie, D. D.; Rev. William Ryland; The Corresponding Secretary, *ex officio*; The first Assistant Secretary, do.; The Recording Secretary do.

Committee of Ways and Means—Josiah Meigs, Esq. Gen. Walter Jones; Gen. John Mason; Col. Thomas McKenney; Thomas Sewall, M. D.

Special Correspondents.—The Presidents and Professors of Universities and Colleges in the United States, *ex officio*—P. S. Dupocau, Esq.; Samuel L. Mitchell, M. D. L. L. D.; Isaiah Thomas, Esq.; David Hosack, M. D.; John Pintard, Esq.; Col. Wm. McKee; Hon. John Davis; Rev. James Freeman, D. D.; Thomas

Walcott, Esq.; Rev. Abiel Holmes, D. D.; Samuel R. Trevett, M. D.; James G. Trotter, Esq.; Hon. John Pickering; Rev. John Sergeant; Caleb Atwater, Esq.; Hon. Daniel Coney; Rev. Mr. Gambold; Rev. Wm. Jenks; Jeremiah Evarts, Esq.; John Law, Esq.; Rev. Eleazer Williams; George I. F. Clark, Esq.; Solomon U. Hendrick, a Chief of the Mubheconnucks; Charles Hicks, Chief of the Cherokees; Indian Agents, *ex officio*.

** The name of the President of the United States might be expected to stand at the head of this respectable list; but as he is, from the nature of his office, *the head of the Nation*, and of course of all its public Institutions, which are strictly *National* in their character, it is deemed superfluous and improper to place it here.

This Society commences its existence and operations with a show of influence, and weight of character, unexampled in any other voluntary association in our country. The task they have undertaken is of great magnitude and importance—highly interesting in its nature, and if accomplished, will ensure them the meed of universal and lasting approbation. The spectacle which this country presents, as it regards its original inhabitants, is extremely interesting to the philosopher and the statesman, as well as the philanthropist and the christian. Nothing is more apparent than the fact, that if the same course of policy towards the Indians which has been hitherto pursued, or permitted, should be persisted in, that race of man will soon be extirpated. Whether a different course, and different treatment, will preserve the comparatively few that remain, is a point to be determined only by the experiment. That experiment, having for its object the preservation of the remnants of many tribes and nations, once the free and undisturbed possessors and proprietors of the country which they inhabit, by the interesting process of civilization, and the communication of the knowledge of the christian religion, is well worthy of the distinguished characters whose names appear in the list of patrons and officers of this Society.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

(Concluded from p. 638.)

Address to the christian public by a Committee of the Board.

The Directors of the American Society for meliorating the condition of the Jews, have great pleasure in presenting these documents to the public confident that their Christian fellow-citizens will also have pleasure in perusing them. Long, very long, has the house of Israel been in bondage among the nations; but a time of release has been promised of God, has been hoped for both by them and by us, and is now certainly at hand. The signs of *that* time have appeared, and are every year becoming more distinctly visible. Ap-

athy to the miseries of the circumcision is no longer universal ; and contempt for the person of a Jew ceases from the bosom of the Christian.

There was a time when the seed of Abraham alone constituted the Church of God, and when a Jew would scarcely credit that men of another race were admissible to the communion. It required miracles to convince the Hebrew Christians, that "God also to the Gentiles granted repentance unto life." The Jews, generally obstinate in their prejudices, and zealous for their ceremonies, but heedless of the lights of their own prophets, hardened themselves against the uncircumcision. They have since met with an awful, a long, and a just retribution. The Churches of the nations, providentially indeed, but on their part criminally, also obstinate in *their* prejudices and alike heedless of the lights of prophecy, have turned away their heart from the children of Jacob. The nations would scarcely believe that a Jew could be honest, or could again be made to cultivate the useful arts of life like others. The descendants of Abraham have been supposed incapable of ploughing the field, of watching the fold, and of gathering the fruits of the vine and the olive. In the estimation of many it is still next to a miracle for a Jew to become a Christian ; and next to an impossibility, that the race of the Hebrews should exist together as a nation or even as a colony. Such prejudices are mischievous, because they prevent exertions to meliorate a condition which they themselves continued if not created ; for, to the general neglect or oppression of the Jews, by the nations, we must look, as the chief and immediate cause of that moral condition which is often quoted as the apology for continued neglect.

Facts are necessary to remove these prejudices ; and the facts must be furnished. They already exist, and they are increasing both in number and in interest. Jews, distinguished for talents and integrity, are passing from the synagogue into the church : and distinguished Christians are taking them by the hand. Benevolent Societies are rising up among the nations to encourage the spirit of inquiry, and to direct the inquisitive Israelite to the Star of Jacob. The Rabbi Bergmann, Messrs. Marc and Adler, and many others, have seen and confessed "that Jesus is the Christ ;" and such men as Dr. Steinkopff, the Count von der Recke, and the Rev. Louis Way, and our own Boudinot, have appeared to give them welcome to the church. Associations of learned and zealous Christians

are engaged in behalf of the ancient people of the covenant. In London, in Edinburgh, and in Frankfort, in Alberfeld, and in Basle, such Societies are formed ; and princes also are engaged in meliorating the condition of the Hebrews. Alexander, at the head of the vast empire which he so ably governs, has turned his attention to the subject of Jewish colonization, and is making the experiment ; and the benevolent Adelberdt, Count von der Recke, von Vollmarstein, is endeavouring to effect the colonization of evangelized Israelites, in the vicinity of the Rhine, with design to co-operate with the American Society for meliorating the condition of the Jews. From him we received as his envoy a Christian from the circumcision, Mr. Jadownisky, who is now under our own eye, prosecuting his studies. Mr. Jadownisky is a young man of promising endowments. Born and educated a Jew, he has not read Moses and the Prophets in vain. His occupation, as a teacher, gave him opportunity of extending his acquaintance among Christians, and of studying the great question concerning Jesus of Nazareth, "Art thou he that should come, or do we look for another?" Persuaded that Jesus is the Christ, he by the grace of God received the word with gladness, and was baptized in the month of April, 1821.

The accompanying documents explain the nature of his mission to America ; and his own address to the Society is proof of his talents. He is now 22 years of age, and is ardently pursuing studies to qualify him for the ministry of the Gospel, as a messenger of mercy to the House of his Fathers. The Board have undertaken, in hopes of aid from the Christian public, to provide for the maintenance and education of this gentleman for the work to which he is devoted.

The Society, fellow-citizens, in behalf of which we now address you, was incorporated by the Legislature of the State of New-York, in March, 1820. "The object of the Society, is to invite and receive from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a colony, and to furnish them with ordinances and employment." Hitherto the Directors have been without funds to effect a settlement, and without colonists to occupy under their care. Little has been done except creating a capacity for receiving donations from the benevolent, and for employing them, when circumstances called for actual exertion. The time for exertion is now arrived ; and

the means also begin to appear. The late excellent President of the Society, Elias Boudinot, whose praise is in the Churches, has bequeathed 4000 acres of land, as the site of the colony, in Warren County, state of Pennsylvania, or \$1000, to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not yet decided on the alternative. An English gentleman, too, Mr. George Conquest, lately deceased in this city, has with great Christian liberality bequeathed for the benefit of the Society, the sum of two hundred pounds sterling, 889 dollars. We still stand in immediate need of funds; and to your contributions we confidently look for a supply.

The current expenses of Mr. Jadownisky must be defrayed. We are well assured, also, that colonists will offer themselves, of the description and upon the terms which the constitution contemplates, so soon as the Society is prepared to give them a suitable residence in our free and happy land. Therefore this appeal, accompanied with a request to the benevolent, to organize auxiliary Societies, in the different towns and counties of the several states of this great and growing commonwealth.

There, are, it is true, in different parts of the world, and especially in our own city, persons of the Jewish race, who are an ornament to society. Individuals of known integrity, and of elegant accomplishments, would always secure access to the several civilities of Christian society: and every man, who makes intelligent profession of his conversion to Christianity, may be assured of his ready reception to a Christian congregation wheresoever he offers himself: and yet, even in this city, of perfect political equality, without regard to race or religion, the Jew, who leaves the synagogue for the church, may calculate on frowns from his kindred according to the flesh, and on jealousies amidst his new connexions. Unless possessed of independence, such a one might calculate on loss of employment and of goods, as well as of the socialities of domestic life. It is worse with an emigrant. It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton? he soon discovers a countryman. Is he a Jew? a Jew soon takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian a Jew: he is in fact both Chris-

tian and Jew, but he is in reputation neither, for by both he is neglected. What! a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally-minded Jew or Christian object to the erection of such an asylum for the desolate? Humanity forbids the objection. Benevolence calls for the institution. Let Christians provide it; and the seed of Abraham will now look on, and by and by they will rejoice, and flock into it, as "doves to their windows." From such institutions may yet arise hundreds of missionaries to their own brethren, that will accompany them on their return to Zion, where they shall see, instead of the Crescent displayed triumphantly, the Cross in which they will glory.

There are at the present day, about eight millions of Jews, independently of the remnant of the long lost ten tribes of Israel scattered among the Gentiles. With more than half the Bible in their hands; assiduously following the ceremonies of the ancient Church of God; teaching their sons and their daughters to read Moses and the Psalms; daily looking toward Jerusalem, in expectation of the Messiah; and yet without an altar or a sacrifice, without faith and without a Saviour, they invite Christian sympathy and exertion. But even unto this day the veil is upon the heart; and every saint desires that it be done away in Christ. Their souls are precious as the souls of others; there should be corresponding exertions in this age of liberal and magnanimous enterprise for their conversion. They have facilities, for a speedy and general conversion, which most of the heathen do not know. They have civilization, literature, revelation and a weekly sabbath; they have ordinances and places of public worship; they have officers to read the law to the people and to offer up praise and prayer to God. Christians too are under special obligations to give them the Gospel. We are their debtors:—From them the Gentiles received revealed religion, "the goodly land and the pleasant heritage;" to them originally belonged "adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen!"

They have been moreover, our auxiliaries, in the war with infidelity. The Jews are witnesses for Christians that the *Old Testament* is both authentic and uncorrupted; dispersed and yet distinct, their very existence is proof positive of the truth of the prophecies both of the *Old* and the *New*. Their conversion as it is predicted, must be attempted: and the attempt must ultimately succeed.

The final restoration of the Jews to their own land is not all problematical. When they were yet in the loins of Abraham their increase was predicted, and they did become a multitude. When they were united under Princes of the house of David, their dispersion was foretold, and they have been scattered. When the people and the rulers rejected the Messiah their conversion was promised; and it shall be accomplished; for he that promised is also able to perform. In every condition, and for the space of fifteen hundred years, from Moses until John the Divine, their restoration has been prospectively set forth by the prophets. The apostle Paul amidst the fury of their infidelity spake in terms, not to be misunderstood. "For I would not brethren that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

At the close of the Jewish monarchy: on the captivity of the profane and infatuated *Zedekiah*, the tributary King, the last of the house of David that reigned in Jerusalem, the prophets announced, that after a long dispersion, and subsequently to the appearance of the Redeemer on the earth, the seed of Jacob should be restored to the covenant and be happy and powerful in their covenanted land. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land: and my servant David shall be their Prince for ever. Moreover I will make a covenant of peace with them—an everlasting covenant: and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for ever more."

Few, indeed, of the modern Jews have an opportunity of reading Ezekiel and the rest of their own acknowledged prophets. Otherwise greater fruits might be expected from their use of the Scriptures. Their teachers neither read the prophets in public nor expound them in sermons to the people. Very few have access in private to an entire copy of the *Old Testament*;

and many even in their synagogues content themselves with a copy containing only Moses and the Psalms. Yet there is a shaking of the dry bones. These bones shall live. The sinews and the flesh, and the skin shall come upon them. The breath shall be in them, and they shall stand upon their feet, an exceeding great army—the whole house of Israel. "I the Lord have spoken it."

Let us then, fellow-citizens, co-operate with our God in this spiritual resurrection. Let us impart of our goods and our prayers for the purpose. As fellow virgins of the daughter of Zion, let all the churches of the nations, while endeavouring to extend their own particular welfare and usefulness, unite in exertion to bring the *oldest daughter of the King in raiment of wrought gold and needle work to the palace, into which they shall enter, with rejoicing.*

When Josiah, the last pious king, the last *real* sovereign of the house of Judah, fell at Megido, the beauty of Israel departed, and the land was left in mourning. For upwards of two thousand three hundred years, they have now been looking for the Son of David to resume the government and raise them up among the nations. Thus, it was foretold. The time is at hand. The sixth vial is poured out. The consternation of unbelieving nations will speedily follow, and "in that day shall there be a great mourning in Jerusalem," preparatory to the triumphs of the Israelitish restoration, "as the mourning of Hadadrimmon in the valley of Megeddon. At evening time it shall be light. Living waters shall go out from Jerusalem, there shall be no more destruction, and the Lord shall be king over all the earth."

By order of the Committee,

ALEXANDER McLEOD.

Donations for the American Society, for meliorating the condition of the Jews, will be received by any of the officers.

CONNECTICUT EDUCATION SOCIETY.

The Treasurer of the Connecticut Education Society received, from the 12th of January to the 1st of March 1822, the following donations:

Of a gentleman in Massachusetts \$10
[8 dollars was received by this gentleman of the Rev. Nathan Gillet of Hebron, in Oct. 1818. By mistake the money was not paid at the time; and on that account \$2 were added to the original sum. The money paid by Mr. Gillet was contributed, by several persons of his society.]

Of the Benevolent Agricultural Society of the north district of Harwinton, the

vails of a missionary field, by Mr. Elijah Austin	23
Of Female Education Society, Green's Farms, cash	10
16 yards of cloth, by Mrs D. Sherwood	
Of the Female Cent Society, Torrington, by Mr Rufus Woodward	3 14
Of a person, Torrington, by the same	50
Of a lady of Burlington, by Mr. S. Hart	3
Of Mr Lyman Goodyear, 1 load of wood	2 25
Of Mr. Ezra Ives	2
Of the Auxiliary Ed Soc in the 1st Soc Woodbury, by Dr Steele, Treas.	10
Of Dr Flint, a contribution at the monthly concert, Hartford	5 80
Of the Rev. Noah Porter, Farmington, the avails of a string of gold beads left with him to be sold, for the benefit of a missionary or education society	5
Of Dea Elijah Porter, a contribution of the 1st church, Farmington	35
Of Dea Martin Bull, from the charity box, Farmington	22
Of ladies of New Preston Society, Washington, to constitute the Rev. C. A. Boardman a member for life	20 06
Of Rev. S. Merwin, and N. W. Taylor, New Haven, a contribution at the monthly concert of their churches	152
<i>The following were received by the Rev Amzi Benedict, Agent of the Society, viz :</i>	
Of persons in Winsted, to constitute the Rev Mr Beach a life member	24 12
Of ladies, Colebrook, to constitute the Rev Chauncey Lee a life member	21 06
Norfolk, of Joseph Battel, Esq	6
A friend	5
Rev. Ralph Emerson	3
Mr. Selah Cone	3
Mrs. Harriet Denison	2
Mr O B. Beach	2
Sundry persons	22 37
Church	10
Female Cent Society	10
	63 37
Canaan, south Soc. contribution	5 51
Dea Isaac Bebee, avails of a field of corn cultivated for the use of the Education Soc.	7 25
Contribution north Soc.	4 32
Mr Seth Andrews	2
	19 08
Litchfield, contribution	82 34
Ladies, to constitute Rev. Dr. Beecher a life member	20
Hon Benj Talmadge, to constitute him a life member	20
Mr Frederick Deming	10
A lady a string of beads, new	
	132 84
Washington, N. Preston Soc. contribution	3
Avails of a field of corn, cultivated by a number of persons	20
	25 33

Washington, south Soc, contribution	16 38
A friend	10
	26 38
New Milford, contribution	20 94
Gentlemen's Benev. Soc.	7
Mr S. B. Greene	1 50
Rev. A. Elliott	2
	31 44
Brookfield, contribution	2 75
Danbury, contribution	31 50
Mr Ezra Dibble	5
Ladies of the 1st and 2d Female Union Societies, to constitute Rev. Wm. Andrews a life member	20
Mr. Seth Comstock, to constitute him a member for 10 years	10
	66 50
Reading, contribution	5 38
Mr. Curtis B. Marvin	5
Sundry persons	3 50
	13 88
Greenwich, west Soc contribution	49 29
Dr. Elisha Belcher, for life	20
Mr Josiah Mead, for life	20
Dr. Shadrach Mead, for life	20
Miss Sarah Mead, for life	20
Gilbert Clare, Esq. for 10 years	10
Mr. Zopher Mead	5
Mr. Jehiel Mead	5
Mr. Isaac Mead	3
Female Association	5 37
	157 66
Stamford, Joseph Wood, Esq. for life	20
New Canaan, Mr. Theophilus Fitch and wife	10
A friend	5
Dea Isaac Benedict	2
Sundry persons	13 44
	31 44
Stratford, contribution	30
Kent, contribution	8 13
Ladies, to constitute Rev. Asa Blair a life member	20
	28 13
Total	\$1000 23

S. TWINING, Treasurer.

New Haven, March 1, 1822.

PALESTINE MISSION

Letters have recently been received from Messrs. Parsons and Fisk, dated in November.

When Mr. Parsons wrote, in the early part of that month, he was still at Syria, where he had been afflicted with a severe fit of sickness, during which, for a considerable time, his life was in imminent danger. At the time of writing, he was nearly restored; for which gracious interpositions of

Providence his numerous friends, and the friends of the cause, will give thanks.

The letter of Mr. Fisk was dated at Smyrna, Nov. 27th. He had heard from Mr. Parsons at Scio, on his way to Smyrna, three days before. On meeting they would fix upon a plan of operations for the winter. Particulars hereafter.—*Mis. Her.*

LETTER FROM BISHOP GRISWOLD.

The following letter, addressed to the Treasurer of the A. B. C. F. M. breathes an excellent spirit, and highly becomes the character and station of the writer.

Bristol, Jan. 29, 1822.

Dear Sir,—I have the pleasure of receiving your favour of the 22d, with the information that several members of St. Paul's Church, Boston, have generously contributed 50 dollars, to constitute me an honorary member of the Board of Commissioners for Foreign Missions. You could confer on me an additional favour, by making it known to those, my generous benefactors, that I have a deep sense of the honour done me. My prayer is, that our Lord will remember them for good; that he will reward their pious liberality; and also bestow his blessing upon all those, who endeavour to extend the Redeemer's kingdom to those heathen nations, who are still sitting in darkness, and in the shadow of death. I am, dear Sir, your friend and obliged and humble servant.

ALEXANDER V. GRISWOLD.

PRAYER FOR COLLEGES.

We have heretofore endeavoured to remind our Christian readers of the importance of prayer for our colleges. We would now invite their attention to a few remarks on the subject, at page 647. We hope the neglect of this duty is not so general as the writer supposes: at any rate, we believe christians in New Haven are not guilty. They seldom, if ever forget in their social prayers the Seminary of learning in this highly favoured city. Especially at their conference meetings and the weekly concert of the brethren of the two congregational churches, where prayer is made for the outpouring of the Spirit on ourselves and our sister churches, Yale College is always mentioned as one of the definite objects of prayer, with which the best interest of our be-

loved Zion are inseparably connected. Occasionally our prayers are extended to other institutions, even to Cambridge College, but not with the same *fervency and faith* . And we are taught by facts to believe that a cloud of holy incense is at this moment hovering over this favoured spot, through which the richest blessings of Heaven, even the Holy Ghost is descending and operating upon the hearts of many of our dear youth in College.

SANDWICH MISSION.

Capt. Swain has just arrived at Nantucket from the Sandwich Islands, which place he left the last of May. He represents the Missionaries as being very contented and devoted to their work. Dr. Holman with his family is on his passage to this country.

PUBLIC FASTS.

Friday the 5th day of April, is appointed, by Governor Wolcott, as a Christian Fast throughout this State. The Proclamation will appear in our next.

The respective Governors of Massachusetts and Maine, have set apart Thursday, the 4th of April, as a day of Humiliation and Prayer.

SELECT SENTENCES.

Humility does not consist in telling our faults, but in bearing to be told of them, in hearing them patiently and even thankfully; in correcting ourselves when told, in not hating those who tell us of them.

There are some men, whose very humility, perhaps, is shutting their eyes upon the hopes and happiness of the Christian. There are some men who bow so very low before the throne of God, as not to see the sceptre of mercy which is stretched out to them. They are men whose eyes are so occupied and absorbed by the sword of wrath, which hangs over the path of the sinner, as not to see the sheath which mercy carries beside it for the true penitent.

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